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MORAL VALUES IN GANDHIAN PHILOSOPHY

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Abstract

Truth (Satya), nonviolence (Ahimsa), and self-discipline are at the heart of Gandhian philosophy's moral values. Mahatma Gandhi, a pivotal figure in India's independence movement, emphasized the importance of ethical living and moral integrity as the foundation for individual and societal transformation. Central to his philosophy is the belief that means must be as pure as the ends, rejecting any form of violence or deceit in achieving goals. Gandhi advocated for simplicity, humility, and service to others, viewing these as essential for personal and collective growth. His concept of Sarvodaya, or "welfare for all," emphasizes humanity's interconnectedness and the moral obligation to help the underprivileged. Gandhian moral values also stress the importance of self-reliance, ethical governance, and sustainable living, aligning individual actions with universal ethical principles. In the end, Gandhi's philosophy provides a comprehensive framework for moral behavior with the goal of building a society that is just, fair, and compassionate.

Keywords: Mahatma Gandhi, Philosophy, Truth nonviolence, Moral etc.,

Introduction

Mahatma Gandhi reveals Budhas ethics of ahimsa and applies it to social economic and political problems. He evolves a view outlook on life based on the doctrine if ahimsa and sees to solve all problems in the light if this principle. He gives a new orientation to the problems that face humanity today and offer new solution. Buddhism and Jainism preached ahimsa in India ling ago. Hinduism also inculcated ahimsa for the attainment of liberation. But they did not apply it to the social , economic and political problems. Gandhi gave importance to truth and

ahimsa in his whole life. The principle of life is based on truth and ahimsa, Gandhi given success account of his philosophy. This paper deals Gandhiji's ethical concepts, particularly his views of religion.

Life History of Mahatma Gandhi (1869–1948)

Mohandas Karamchand Gandhi, more commonly referred to as Mahatma Gandhi, was a prominent figure in India's struggle for independence from the British and a global symbol of peaceful resistance. Born on October 2, 1869, in Porbandar, Gujarat, India, Gandhi's life was marked by his unwavering commitment to truth, non-violence, and social justice.

Early Life and Education

Gandhi was born into a Hindu family of devotion. His mother, Putlibai, was extremely religious, and his father, Karamchand Gandhi, was the diwan (chief minister) of Porbandar. From a young age, Gandhi was influenced by truthfulness, vegetarianism, and religious tolerance. At the age of 13, he married Kasturba Makhanji through an arranged marriage. From 1888 to 1891, Gandhi went to law school in London. While there, he got a taste of Western philosophy and read the writings of thinkers like Henry David Thoreau, Leo Tolstoy, and John Ruskin. These influences helped Gandhi develop his political philosophy.

Africa and the Birth of Satyagraha

Gandhi began his legal career in South Africa in 1893. He encountered racism there, which marked a turning point in his life. To combat injustice, he developed Satyagraha, or truth-force or non-violent resistance. He led campaigns for the rights of Indians and other marginalized communities, earning recognition as a leader and activist.

Return to India and Leadership in the Independence Movement

Gandhi returned to India in 1915 and joined the Indian National Congress. He became a leader quickly by advocating for Swaraj, or self-rule, and challenging British colonial rule through non-violent means. He led important movements like: Indians were encouraged to boycott British institutions and goods during the Non-Cooperation Movement, which lasted from 1920 to 1922. Salt March (1930): A 240-mile march to protest the British salt tax, symbolizing defiance against colonial oppression.

Principles and Philosophy Gandhi's philosophy was based on:

- Truth (Satya): The pursuit of truth in thought, word, and action.
- Ahimsa, or nonviolence, is the rejection of all forms of violence.
- Sarvodaya means "welfare for all," with a focus on social justice and equality.
- Swadeshi: promoting self-reliance and local businesses.

- Caste discrimination: He worked to eradicate untouchability and promote equality.
- Women's rights: pushed for gender parity and increased representation of women in public life.

Assassination and Legacy

Nathuram Godse, a Hindu nationalist who was against Gandhi's tolerance of Muslims, killed Gandhi on January 30, 1948. His passing was a devastating loss, but his legacy lives on worldwide. Martin Luther King Jr., Nelson Mandela, and Cesar Chavez were influenced by Gandhi's principles of civil disobedience and nonviolence. In India, Gandhi is regarded as the "Father of the Nation," and he continues to serve as a global symbol of peace, justice, and moral integrity. Human rights and social change movements continue to be influenced by his life and teachings.

Equality of all Religions(Secularism)

Gandhi advocated the equal respect for all religions. This principle stands for unity in diversity of all religions. This vow of equal regard to all religions in a most relevant in reference to various word religions. One should show all respect and regard to other religions. All the religious leaders accepted some common ethics are universal. According to Gandhiji's "All religions are True" all religion are same in essence all religion are akin to social virtues and above all. All religions are showing the right path towards Salvation and ultimate destiny of human being.

Even though Gandhi was a follower of Hinduism, He was a true friend of all religions and all religious men. Consequently he was respected by all religions men. He worked not only all religions but also for synthesis of all religions. He always advocated the oneness of all religions. It is easier to be a ethical man with Tolerances Gandhi said that the religious Tolerances has ever been the characteristic of India.

Ganhiji secularism means neither one religion not many religions, but equal respect to all religions, it is not more Tolerance but positive respect, No man reverse his own religion unless he reverses others religion also. He declared that Religions are not for separating men from one another, they are meant to bind them. To Gandhiji, religion meant Dharma or the sincere performance in duty and stands for Truth and righteousness perfection-cum-pro, promptness in duty is recommended by all religions. Promotion of morality in the world is the aim of every religions. Ahimsa and brotherhood of man re the universal elements of the world's greatest religions.

As a Hindu, Gandhi moulded his life on the ethical ideals of /Ramayana, Mahabharata (Particularly BhagavatGita and Upanisasds). He also studies the holy scriptures of other religions. The lofty ethics of Sermon on the mount the botherhood of Quran. The martyrdom of the Jesus Christ, the bible, the zend Avesta. They were inspired M.K.Gandhi a lot. He advocated everyreligions are existential necessity. The primary task of every

religions are existential necessity. The primary task of every religion is to awaken the spiritual xonsciousness of humanity and to bring the forces of Love, sacrifice, social service and selfeontrole.

Regarding religion, three things are to be remembered.

I. Love for one's religion
II. Respect for other's religion and
III. Indifference to irreligion

All religions purify internally, purity is of two kinds (i) internal purity and (ii) external purity. All religions are concerned with internal purity. So all religions are equally important ,every religion binds man to God and man to man.

Gandhiji not accepted the religions conversion. He emphasized Every religion is auspicious. So all must help a Hindu to become a better Christan. Gandhini's first for Hindu Muslim unity is a solid of his principle for equal respect to all religions. Gandhi found the doctrine of Ahimsa, not only in Hidusism, but also in all religions of the world. He wanted the religious wars and conflicts should be replace by religions harmony ,which is a necessary condition for world peace.

Conclusion

Divisional tendencies are raising their ugly heads in the name of religion, Castism, Communalism and linguism. This is because of narrow of mindedness. There is not narroism in religion, but it is available only in the minds of religious fundamentalists. Gandhiji's doctrine of equal respect to all religions faces the challenges of all narrowima. Relevance this vow is respected by all braod minders and peace-lovers.

Mahatma Gandhi wants of evolve a new social order in the basis of live and self -sacrifice. Gandhi condemns inhuman and brutal activities old man. He advocated the humanity cannot be enslaved by imperialistic capitalism with atom bombs, Hydrogen bombs and other destructive nuclear weapons which threaten humanity. Gandhiji's ethical concepts are applicable to maintain peace and harmony for all generations.

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